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## Synopsis of Important Articles.

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**Doctrine of the Atonement in the Synoptic Gospels and Johannine Writings.\*** The purpose is to reproduce Christ's own thoughts about his death as these found expression in the Synoptic Gospels, the Fourth Gospel and John's other writings. These writings are tested and used as are any other similar writings. 1. The Synoptics, (1) Matt. 16:21-28; Mk. 8:27-9:1; Lk. 9:18-27. Christ not only foresees his own violent death, but is resolved to make a long journey and put himself into his enemies' hands. Why throw so valuable a life away? For that was what he did and calls it "needful." Death and resurrection are needful means to a further end. (2) Matt. 17:12, 22; 20:18, 19; Mk. 9:12, 31; 10:33, 34; Lk. 9:44; 18:31, 32 throw into conspicuous prominence his approaching death. (3) Matt. 20:22, 28; Mk. 10:38, 45 imply that there is no way to the throne but through death, while the word "ransom" can only mean that he came in order to die, that his death might be the means of releasing many from bondage and affliction, and from an obligation they could not discharge. The implication is that men could not otherwise have been saved. (4) Matt. 21:39; Mk. 12:8; Lk. 20:15, the murder of the son is the climax. (5) The institution of the Lord's Supper with the words used by Christ show that he deliberately and forcibly announces his own death, institutes a ceremony, while alive, to commemorate it; this death to bring about a new relation between man and God, the new Covenant of man's salvation. Sin has made the necessity for this costly ransom (Matt. 26:28). (6) The detailed accounts of the crucifixion show the importance of his death. (7) Lk. 24:7, 26. The accounts in the three Gospels, harmonious, teach that man's salvation comes through Christ's violent death: that to save us he deliberately laid down his life; and that the need for this costly means of salvation lay in man's sin.

2. John's writings claim our reverence as very early witnesses of the teaching of Christ and of the belief of those who heard him. (1) John 1:29, in the connection of the words "lamb" and "sin," suggest very strongly that the idea of Christ saving men from death by himself dying, was more or less clearly present to John's mind. (2) John 3:14-17 is only satisfactorily explained as signifying his death. (3) John 6:35 Jesus is "bread," but bread nourishes only by its own destruction; vv. 51, 56 asserts that Christ's own death is a necessary condition of the spiritual nourishment promised to all who come and believe. (4) John 10:15 announces his deliberate purpose to die for the good of men. (5) In 11:47, 48 the evangelist's explanation is another assertion to the same purport. (6) John 12:21 again asserts the absolute necessity of his death. (7) John 12:32; 15:13; 16:7 contain similar teachings as to his purpose and the necessity of death. (8) Full account of the crucifixion. In this Gospel the notices are somewhat more conspicuous than in the other three. In the Epistles of John we have (1) 1 Jno. 1:7. The death of Christ in the past is the present means of Christian purity. (2) 1 John 2:2;

\* By Prof. J. A. Beet, in *The Expositor*, Jan., Feb., 1892.

4:10 use the word "propitiation," the ordinary means of which was, in the Mosaic ritual, a bloody sacrifice, and here without doubt is thought of as brought about by the violent death of Christ. In the Revelation are (1) Rev. 1:5 in harmony with the above, (2) Rev. 5:6, 9, the Son bears the marks of his cruel death on earth amidst the splendors of heaven, and this death is stated as the means of men's restoration into right relations with God, (3) Rev. 7:14, the cleansing by blood is appropriated by each one.

Both in the three Synoptics, in the Fourth Gospel and in the Epistles of John and the Revelation we have found the death of Christ referred to as the designed means of the salvation he announced to men, by which they are purified from sin.

A careful, compact, exegetical discussion, valuable for its collection of passages and for its scientific method. Subsequent papers will discuss the teaching of the other New Testament writers on this doctrine.

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**St. Paul and the Objective.\*** It seems to be the opinion of many who write concerning the Apostle Paul that his was so peculiarly and absolutely a subjective nature that he took little or no notice of the objective. So especially Archdeacon Farrar (see first pages in his *Life of Paul*). To myself, in reading the letters of St. Paul, his sensibility and susceptibility to outward impressions, his abounding allusions to aspects of day and night, his vivid observations of the processes of culture and growth in cornfield and vineyard, fertile plain and mountain side, his notation of the ebb and flow of the seasons, his open ear to the winds and glittering rain, his ascents to the very top of the visible creation of God, his intense and frequently sad scrutiny of the mystery of this "unintelligible world" as seen in nature and human nature, his lofty measurement of man from face to soul, his ecstatic flights beyond these bounding skies, so run through all of them—like the veining of marble, not mere surface—that my difficulty is not collective but selective proofs. Consider his allusions to light, 1 Cor. 15:40, 41; 2 Cor. 4:6; Acts 26:13; Rom. 13:12, 13; Eph. 5:11; Phil. 2:15. His conception of God as supreme ruler over all the physical world, Acts 14:14-17; 17:23-25. That the problem of the visible universe, as testifying to the being and attributes of God, was unceasingly before the Apostle's mind, is seen in Rom. 1:20, compare 8:22. Was not he an observer of nature who wrote: "There are, it may be, so many kinds of voices in the world, and no kind is without signification" (1 Cor. 14:10). Consider also his many metaphors drawn from the physical body, e. g. Rom. 12:4, 5; 1 Cor. 12:14-27; and those from buildings, 2 Cor. 6:16; Eph. 3:19; 1 Cor. 3:9; Eph. 2:20. Still larger and richer is the group of Pauline metaphors from husbandry, e. g. 1 Cor. 3:6, 9; 2 Cor. 10:13; and particularly the extended figurative use of the olive-tree, a wonderfully developed simile, in Rom. 11:13-24. The Grecian games, racing, wrestling, and the like, seem to have been a constant source of figures to him, e. g. 1 Cor. 9:24; Gal. 2:2; 5:7; Phil. 2:16; 3:14. Many also were drawn from war, as 2 Cor. 2:14; Eph. 6:11. Allusions abound in his writings which show that he was sensitive to the sights, sounds and conditions about him—examine 1 Cor. 9:7, 10, 11; 10:27; Eph. 6:6; Rom. 3:13; Gal. 6:8. I am convinced by these and similar passages in his Epistles, which reveal the fact by a thousand inci-

\*By Rev. A. B. Grosart, D. D., LL. D., in *The Expository Times*, Mar. 1892.